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DEN SADI  
Scroll of Wisdom.  
1908.

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# The Wisdom of the East Series

EDITED BY

L CRANMER BYNG

Dr. S A. KAPADIA

## SADI'S SCROLL OF WISDOM



WISDOM OF THE EAST

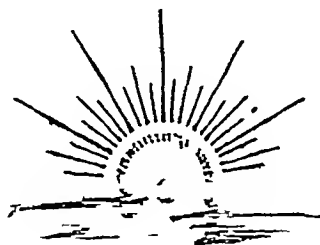
SADI'S

# SCROLL OF WISDOM

PERSIAN AND ENGLISH TEXT

WITH INTRODUCTION BY

SIR ARTHUR N WOLLASTON, K C I E.



LONDON

JOHN MURRAY, ALBEMARLE STREET, W

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# CONTENTS

	PAGE
	9
	30
	32
	32
	34
	36
	38
	40
.	44
.	46
IE	
.	48



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# CONTENTS

	PAGE
INTRODUCTION . . . . .	9
PRAYER . . . . .	30
IN PRAISE OF MUHAMMAD . . . . .	32
ADDRESS TO THE SOUL . . . . .	32
IN PRAISE OF GENEROSITY . . . . .	34
DESCRIPTION OF BENEVOLENCE . . . . .	36
IN CONDEMNATION OF PARSIMONY . . . . .	38
DESCRIPTION OF HUMILITY . . . . .	40
IN CONDEMNATION OF PRIDE . . . . .	44
ON THE EXCELLENCE OF LEARNING . . . . .	46
AS REGARDS AVOIDING THE SOCIETY OF THE IGNORANT . . . . .	48

DESCRIPTION OF JUSTICE	AGE 52
IN CONDEMNATION OF OPPRESSION	56
DESCRIPTION OF CONTENTMENT	58
IN CONDEMNATION OF AVARICE	60
DESCRIPTION OF OBEDIENCE AND WORSHIP	64
IN CONDEMNATION OF SATAN	70
IN EXPLANATION OF THE WINE OF AFFECTION AND LOVE	72
AS TO THE NATURE OF FIDELITY	76
ON THE EXCELLENCE OF GRATITUDE	78
IN EXPLANATION OF PATIENCE	80
DESCRIPTION OF RECTITUDE	82
IN CONDEMNATION OF LYING	84
ON THE WORKS OF THE MOST HIGH GOD	86
AGAINST PLACING HOPE IN CREATED BEINGS	92



## EDITORIAL NOTE

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THE object of the editors of this series is a very definite one. They desire above all things that in their humble way these books shall be the ambassadors of good will and understanding between East and West, the old world of Thought, and the new of Action. In this endeavour and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally in thanking press and public for the very cordial reception given to the

'Wisdom of the East' series they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand

L. CRANMER BYNG  
S. A. KAPADIA.

NORTHBROOK SOCIETY  
185 PICCADILLY W

## INTRODUCTION

**S** HAIKH MUSLIH-UD-DIN SADI, the celebrated Persian poet, was born at Shiraz between the years 1175 and 1193 of the Christian era. His father, whose name was Abdullah, is generally supposed to have held some minor post about the Court of the Atabak ruler of Fars, by name Sa'd bin Zangi (A D 1195—1226), from whom was derived the poetical *nom de plume* of Sadi.

He commenced his studies in his native city, whence after a while he removed to the Muhammadan College of Baghdad, where it chanced that a rich native gentleman, being informed of the young student's

want of means, befriended the lad, who was fortunate enough to obtain assistance, also, from a Professor in the College. In due course Sadi gained a fellowship. He thereupon abandoned himself to a contemplative life and the study of divinity, while his pious and devotional aspirations found vent in a pilgrimage to Mecca—an act of holy zeal which he repeated no less than fourteen times, chiefly on foot. Of a religious disposition, Sadi in due course obtained a reputation for holiness, which culminated in the title of "Shaikh" (a man of dignity and position), by which he became generally known. For many years his life was devoted largely to travel, this, indeed, may be gathered from his own words. "I have wandered to various regions of the world, and everywhere have I mixed freely with the inhabitants. I have gathered something in each corner

I have gleaned an ear from every harvest " <sup>1</sup>

On another occasion we learn from his own narrative that he was so enraged at the pagan rites practised at the renowned temple of Somnath, in Gujarat, that he incontinently threw the priest headlong into a well

An anecdote related by himself reveals the next important event in his career " Weary of the society of my friends at Damascus, I fled to the barren wastes of Jerusalem and associated with brutes, until I was made captive by the Franks,<sup>2</sup> and forced to dig clay, along with Jews,

<sup>1</sup> Well indeed may he have penned these words, inasmuch as he traversed Asia Minor, Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Arabia, the various provinces of Iran, and portions of India. Even in these days of extended travel Sadi's wanderings would not be without repute

<sup>2</sup> That is, the Crusaders



in the fortifications of Tripoli. One of the nobles of Aleppo my ancient friend happened to pass that way and recollected me. He said, 'What a state is this to be in! how farest thou?' I answered, 'Seeing that I could place confidence in God alone I retired to the mountains and wilds to avoid the society of man. But judge what must be my situation now that I am confined in a stall in company with wretches who deserve not the name of men. To be chained by the feet with friends is better than to be free to walk in a garden with strangers.' He took compassion on my forlorn condition, ransomed me from the Franks for ten dinars and took me with him to Aleppo. My friend had a daughter to whom he married me, and presented me with one hundred dinars<sup>1</sup>

<sup>1</sup> In the coinage of the present day 100 dinars are worth about one penny of English money

as her dower. After some time my wife unveiled her disposition, which was ill-tempered, quarrelsome, obstinate, and abusive; so that the happiness of my life vanished. It has been well said, 'A bad woman in the house of a virtuous man is his hell—even in this world.' Take care how you connect yourself with a bad woman. Save us, O Lord, from this fiery trial!"

Sadi was an adept at repartee—two instances will suffice. Once his wife reproached him with the following taunt: "Art not thou the creature whom my father ransomed from captivity amongst the Franks for ten dinars?" "Yes," was the rejoinder, "he redeemed me for ten dinars, and enslaved me to you for a hundred."

On another occasion, when a poet at Tabriz, taking offence at the intrusion of

his rival Sadī, asked the latter, somewhat abruptly, "Whence come you?" "From the delightful soil of Shiraz," was the rejoinder. 'Indeed,' was the sarcastic retort of the questioner, "the Shirazis in Tabriz are more numerous than dogs." "The very reverse of our city," so spake the quick witted poet of Shiraz, "where Tabrizis are of less account than dogs." The contest of satire was not, however, at an end, and after a pause the man of Tabriz renewed the attack by drawing attention to the baldness of his rival's head. Turning up a vessel that chanced to be in his hand, "How comes it," said he, "that the heads of the Shirazis are bald like the bottom of this bowl?" "By the same rule," was the prompt and bitter rejoinder, "that the heads of the Tabrizis are as empty as the hollow of the bowl."

Nothing daunted by the misfortunes attendant on his first marriage, Sadī during his travels in Arabia wedded a second spouse, with whom it may perhaps be surmised he lived on affectionate terms—judging, at least, from the anguish of soul with which he recorded the death of his youthful child, the offspring of this union.

It is, however, open to doubt whether Sadī experienced a very large measure of domestic happiness, inasmuch as in one of his poems he gives the advice, “Choose a fresh wife every spring—on New Year’s Day, for the almanack of last year is good for nothing”

His liberality in entertaining guests was so great and lavish, that on one occasion a rival poet, whom he had regaled with most princely hospitality, despairing of returning in any adequate manner the profuse generosity of his former host,

set before the man of letters, now a guest, the plainest and simplest of dishes. The explanation of this proceeding was couched in somewhat remarkable language: "I should have found great difficulty in giving you even one day's dinner in the sumptuous style that reigned at your hospitable board during the three days which I had the happiness of passing with you. But in this, my economical mode of entertainment, I could indulge myself for years in the pleasure of your society, without feeling the expense."

In the latter part of his life Sadi retired to a cell near Shiraz, where he passed his time in pious devotions, and in receiving visits from the noblest of the land.

"It was the custom of his illustrious visitants," writes Sir Gore Ouseley, "to take with them meats and all kinds of viands, of which, when Sadi and his

company had partaken, the Shaikh always put what remained in a basket suspended from his window, that the poor wood-cutters of Shiraz, who daily passed his cell, might occasionally satisfy their hunger. It is said, and firmly believed in Persia, that one day a man dressed as a wood-cutter approached the basket, with the intent of plundering, but ere his hand reached its contents it dried up and withered. Concluding that it was a miracle worked by the Shaikh, the offender cried out to him for assistance. The holy man, in a reproofing tone, said, 'If thou art a wood-cutter, where are thy blistered hands, thy wounds from thorns, and thy labour-worn frame? Or if a robber, where is thy climbing-rope, thy arms, and thy hardened boldness that should have restrained thee from thus moaning and crying?' He however took compassion on the hapless culprit, offered

up a prayer for the restoration of his arm, and even bestowed upon him, with a proper admonition, a portion of the viands which he had in vain attempted to carry off by stealth "

When the Atabaks were replaced by the Mughal dynasty of Persia (A.D. 1256), it chanced that the military commander of Shiraz compelled the greengrocers and market people of the city to purchase at the hands of their rulers, for a large amount, some dates which had but a nominal value. The matter was brought to the notice of Shaikh Sadi, who thereupon addressed a letter in verse to the Mughal governor, pointing out that the poet's brother was so poor that 'he has no trousers on his legs, and yet he has been compelled to buy dates at an exorbitant price. A worse misfortune than this," it was added, "there is not." The appeal was successful, and

not only were dates given free of charge to the Shaikh's impoverished brother, but "a paltry sum" was placed at his disposal as a gift from the governor on "learning that the man was poor"

When the second of the Mughal monarchs of Persia ascended the throne (A D 1265) he chanced one day, in company with some of his ministers, to meet Sadī, and was astonished to find that the poet received at the hands of these ministers more consideration than was extended to himself, albeit a royal personage. Enquiring the cause of a circumstance so strange, his Majesty was asked in return whether he had not heard of the great Shaikh whose poetry was famous throughout the world. The result was that the Shaikh was summoned to the royal presence and requested to "give some counsel." "Thou canst bear nothing with thee from this world to 'the next,'"



was the rejoinder, "save a recompense or a punishment, and the choice now rests with thee " The monarch felt the reproach, so the Shaikh on leaving whispered in the royal ear the following verses

" A monarch is the shadow of God ,  
 The shadow should be a close companion  
 of its substance  
 The vulgar soul is incapable of good,  
 If the sword he not king  
 All the right that appears in the world  
 Is evidence of the monarch's rectitude  
 A kingdom derives no advantage from  
 him  
 Whose every thought is an error "

During the same reign one of the ministers submitted to Sadi five questions, to which a reply was invited. (1) Is a demon or a man the better ? (2) How should I act if my enemy will not be reconciled to me ?

(3) Is one who performs the pilgrimage to Mecca better than one who has neglected that duty ? (4) Is a descendant of Ali<sup>1</sup> better than other people ? (5) Would the poet be pleased to accept a present of a turban and 500 dinars as subsistence money for his birds ? The messenger, the bearer of the letter, thought that he might with advantage be considered as one of the "birds," and accordingly put into his own pocket 150 dinars, leaving a balance of no more than 350 dinars. The reply of Sadī, which betokened that he had detected the theft, ran thus :

"Thou hast sent me an honoured present  
and money

May thy wealth increase, and thine enemies  
be trodden under foot !

For each dinar may a year of life be thine,

<sup>1</sup> The son-in-law of the Prophet, and the first caliph according to the tenets of the Persians.

So that thou mayest continue to live  
three hundred and fifty years."

On receipt of this poetic effusion the minister gave an order on the treasury for no less than 10,000 dinars, but the treasurer had in the meantime passed away, a circumstance which the poet brought to the notice of his patron. When the latter learnt what had occurred, he increased the donation to no less than 50,000 dinars, with a suggestion that some portion of the money should be devoted to the erection of a house at Shiraz for the accommodation of travellers. Four of the questions propounded appear to have remained unanswered.

Shaikh Sadi died at a very advanced age in Shiraz, A.D. 1291. His tomb, originally held in much esteem and decked with extracts from his own poems, has more

or less fallen into decay, though enough it is believed remains to mark the resting-place of one of Persia's most gifted poets and men of letters

“Sadi,” such is the description of him by a native annalist, “was short, and not very handsome. His head was extremely long, truly indicative of a grave and saintly aspect. His dress was eminently simple, consisting of a turban, a long blue gown worn over his undercoat, and a stick in his hand. The character of this venerable bard was highly noble and becoming a great person. He was extremely courteous and affable to his friends, and generous towards his enemies. In wit he surpassed every author of his age, and his humour was so successful that he could make the most silent and melancholy face laugh in his company. He was a boy among the circle of experienced youths, a sage among a society of

divines In a word, he was an accomplished scholar, an excellent master of pure Persian eloquence, an unsullied instructor of divinity, and a consummate painter of life and manners "

The works by which Shaikh Sadi—"the nightingale of a thousand songs"—is best known are

(a) The *Bustan*, an exquisite poem embodying moral precepts and rules of life,

(b) The *Gulistan*, possibly the most widely read book in Persian literature Well indeed did Eastwick, when publishing a translation of this charming volume, write, "The school boy lisps out his first lessons in it, the man of learning quotes it, and a vast number of the expressions have become proverbial When we consider, indeed, the time in which it was written—the first half of the

thirteenth century—a time when gross darkness brooded over Europe, at least—darkness which might have been, but, alas ! was not felt—the justness of many of its sentiments, and the glorious views of the Divine attributes contained in it, are truly remarkable ”

(c) The *Pand Namah*, or *Scroll of Wisdom*,<sup>1</sup> a small volume of poetry embodying precepts which would do no discredit to the philosophy of this, the twentieth century of the Christian era. Concise and elegant, the work is most popular throughout the length and breadth of the Persian-speaking East. This may indeed well be the case, inasmuch as, in addition to beauty of diction, it is written in a metre which flows in easy cadence, and fixes the words

<sup>1</sup> It may, however, be explained that the earlier MSS do not contain this work, which was first ascribed to Sadi about A.D. 1438. 1

of the poem on the mind. Hence the lines are committed to memory to an extent that is probably not surpassed by any work in the Persian language. Byron's lines known as the "Lover's Last Adieu" may be quoted as an example of rhythm identical with that of *Sadis Scroll of Wisdom*. The two may with advantage be quoted side by side

"The roses of love glad the garden of  
life"

"Karima ba bakhsha ya bar hal  
i ma."

It only remains to add that no translation of *The Scroll of Wisdom* has been published in this country during the last hundred years (Gladwin's text—in itself somewhat imperfect—was issued with an appended translation in 1801), though in Bombay some twenty years ago an

Indian scholar rendered it into English. Both works are out of print, and for all practical purposes it may be said that a translation is not procurable by the British public. Perhaps, therefore, no apology is needed for the present work.

ARTHUR N. WOLLASTON.

GLEN HILL, WALMER,  
*May 6, 1906.*



THE PAND NĀMAH

OR

SCROLL OF WISDOM

BY SHAIKH MUSLIH-UD DĪN  
SA'DĪ SHĪRAZĪ

پندنامہ

شیخ مصلح الدین  
سید محمد صالح الدین

سعدی شیرازی

*In the Name of God 'the Merciful and  
Compassionate /*

O merciful Being ! take pity on our con-  
dition

For we are captives in the snare of lust !

We have no protector save Thee !

Thou art the all-sufficient Forgiver of sins  
to us sinners !

Keep us from the path of error

Forgive us our trespasses and show us  
righteousness.

بسم اللہ الرحمن الرحیم

کریم! بخشایے بر حال ما کہ، تم اسیرِ کمندِ ہوا

نداریم غمِ راز تو فریاد رس توئی عاصیانِ اخطا بخش و بس

نگہدار مار از راہِ خطا خطا در گذار و صواہم نما

## IN PRAISE OF MUHAMMAD

*The Peace of God be upon him and his  
Posterity!*

So long as the tongue is fixed in the mouth,  
May the praise of Muhammad be a source  
of delight.

The beloved of God the most exalted of  
Prophets

Whose pillow is the glorious firmament.  
The earth-conquering horseman with his  
chestnut Burāq<sup>1</sup>

Which passed beyond the palace of the  
cerulean portico!

## ADDRESS TO THE SOUL

Forty years of thy precious existence have  
expired  
Yet thy life hath not passed beyond child  
hood.

<sup>1</sup> The steed on which Muhammad visited Heaven.

وَرشَنَّا بِمُغْتَمِرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَسَلَّمَ

زبان تابود و در دهان جاگیر شناس مجز بود و دلپذیر

جبینِ خدا اشرفِ انبیا که عرشِ مجیدش بود و دشتِ کا

سوارِ جهانگیرِ کیرانِ براق که بگذشت از قصرِ نیلی و اق

خطابِ نفس

چهل سال عمرِ عزیزت گشت مزاج تو از حالِ طفلی بگشت

Thou hast spent all in lust and licence ,  
 Not a moment hast thou acted according to  
 righteousness

Rely not upon unstable life

Be not confident that thou art safe from  
 the sport of fortune.

#### IN PRAISE OF GENEROSITY

O soul ! whoever spreadeth the table of  
 benevolence

Is famous in the world of liberality

Generosity will make thee renowned  
 throughout the universe

Generosity will secure thee happiness

Beside generosity there is nothing in the  
 world

Nor is aught more current in any market !

Generosity will be the source of delight

Generosity will be the harvest of life. ~

ہمہ باہوا و ہوس ساختی      دے بامصلح نیرد اختی  
 مکن تکیہ بر عثمٰی پائدار      مباحث ایمن از بازی و زگار

## در صبح کرم

دلاہر کہ بہناد خوانِ کرم      بشد نامدارِ جہانِ کرم  
 کرم نامدارِ جہانت کند      کرم کامگارِ امانت کند  
 ورے کرم در جہانِ کافریت      وزین کرم ترین بیچ بازارِ نیست  
 کرم مایہ شادمانی بود      کرم حاصلِ زندگانی بود



Freshen the heart of the world by generosity,  
 Fill the globe with the renown of thy generosity  
 For ever be steadfast in generosity,  
 Since the Creator of the soul is beneficent.

#### DESCRIPTION OF BENEVOLENCE

The man of good parts maketh choice of  
 benevolence  
 For mankind becometh prosperous from  
 benevolence  
 Be conqueror of the world through kindness and benevolence  
 Be a chief in the kingdom of kindness and generosity  
 Benevolence is the attribute of men of piety  
 Benevolence is the duty of the prosperous  
 Benevolence is the touchstone of the alloy of sin  
 Benevolence is the medicine for all ills.

دل عالمی از کرم تازه دار جهان از شش شریج آواره دار

همه وقت شود در کرم مستقیم که هست آفریننده جان کریم

در صفت سخاوت - - -

سخاوت کند بخت اختیار که مرد از سخاوت شود بختیار

بلطف و سخاوت جهانگیر باش در اقلیم لطف و سخاوت میر باش

سخاوت بود کار صاحب دلان سخاوت بود پیشه مقبلان

سخاوت مس عیب اکیمیت سخاوت همه در دوازده است

Be not, if you can void of benevolence,  
That you may snatch the ball of excellence  
owing to benevolence.

#### IN CONDEMNATION OF PARSIMONY

Were the spheres to fall to the share of the  
miser

Were fortune the slave of the miser,  
Were the wealth of Qārūn<sup>1</sup> in his hand  
Were a quarter of the universe subservient  
to him—

The miser is not worthy that thou shouldest  
mention his name.

And were fortune to become his servant,  
Pay no regard to the property of the miser—  
Speak not of the miser's property and  
possessions

Were the miser a devotee both on land and  
sea

He would be—so it is ordered—unknown  
in Paradise.

<sup>1</sup> A man proverbial for his wealth and avarice.

مشو تا توان از سخاوت بری که گوئی بهی از سخاوت بری

## در مذمت بخیل

اگر چرخ گردد بکام بخیل و راقبال باشد غلام بخیل

و گرد در کفش گنج قارون بود و گزتا بعش رُبع مسکون بود

نیز در بخیل آنکه نامش بری و گر روزگارش کند چاکری

مکن التفات بهال بخیل مبرنام مال و منان بخیل

بخیل اربود زاهد بحر و بر بهشتی نباشد بکلم خبر

Though the miser be rich in possessions  
 He would suffer distress as if he were a  
 poor man.

Benevolent persons enjoy the fruit of their  
 wealth

The niggardly suffer grief from their gold  
 and silver

#### DESCRIPTION OF HUMILITY

O soul ! if thou makest choice of humility,  
 The people of the world will be thy  
 friends.

Humility will augment thy station  
 Just as the moon gets light from the sun.  
 Humility is the source of intimacy,  
 For exalted will be the dignity of friend-  
 ship

Humility exalteth a man,  
 Humility is a decoration to men of position  
 Every one who is human is humble ,  
 Nought becometh a man save magnanimity

بخیل ارچه باشد تو انگیز مال    بخواری چو مفلس غم در گوشمال  
 سخیان ز اموال برمی خورند    بخندان غم نسیم و زرمی خورند

### در صفت تواضع

دلاگر تواضع کنی اختیار    شود خلق دنیا ترا دوستدار  
 تواضع زیادت کن بجاه را    که از همه برپو بود ماه را  
 تواضع بود مایه دوستی    که عالی بود پایه دوستی  
 تواضع کند مرد را سرفراز    تواضع بود سروران را طراز  
 تواضع کند هر که هست آدمی    نزیب از مردم بجز مردمی

The man of wisdom maketh choice of  
humility

The bough laden with fruit rests upon the  
earth

Humility will increase thy reputation  
It will get thee a place in the glorious  
Paradise.

Humility is the key of the gate of Heaven  
It is an ornament to position and dignity  
Whoever is born to command

It is more than delightful to find in him  
humility

Whoever is accustomed to humility  
Will enjoy rank and power

Humility will make thee beloved in the  
world—

Thou wilt become dear in men's hearts as  
their own soul

Do not withhold humility from mankind,  
For thus thou mayest withdraw thy neck  
(from perplexity) as it were a sword  
(from the scabbard)

تواضع کند هوشمند گزین	نهد شاخ پُرمیوه سبز بر زمین
تواضع بود حرمت افزای تو	کند در بهشت برین جای تو
تواضع کلیدِ دِ جنت است	سرافزایِ جاهِ رازِ نیت است
کسے اکہ گردِ نکستی در سست	تواضع از ویافتنِ خوشبخت
کسے اکہ عادت تواضع بود	ز جاه و جلالتش تمتع بود
تواضع عزیت کند در جهان	گرامی شوی پیشِ لها چو جان
تواضع مدار از خلایق دریغ	کہ گردانِ ان بر کشتیِ ہموختیغ



Humility on the part of the exalted is  
commendable.

If a beggar be humble it is his nature

#### IN CONDEMNATION OF PRIDE

Beware O son ! that thou dost not become  
proud

Lest fortune thereby slip from thine hands.  
Pride on the part of a wise man is not  
comely

Sad is such demeanour in the case of a  
prudent person.

Pride is the habit of the ignorant

Pride doth not proceed from men of in-  
telligence.

Pride caused the fall of 'Azázíl,<sup>1</sup>

And led to his being ensnared in the prison  
of the accursed.

Whoever is by nature arrogant

His head is filled with pride beyond imagi-  
nation

<sup>1</sup> Satan.

تواضع ز گردن فرزان بخت گداگر تو اضع کند خوی است

## در مذمت تکبر

تکبر مکن زینهار ای پسر که روزی ز دستش در آبی سپر

تکبر ز دانا بود ناپسند غریب یدا نیم معنی از بهوشمند

تکبر بود عادت جاہلان تکبر نیاید ز صاحب دلان

تکبر - بزرگی را خوار کرد بزرگان لعنت گرفتار کرد

کسی که خصلت تکبر بود سرش پر غرور از تصور بود

Pride is the source of adversity  
 Pride is the nature of the evil-disposed.  
 Since thou knowest about pride why dost  
     thou pursue it ?  
 Thou doest wrong, again thou doest wrong

#### ON THE EXCELLENCE OF LEARNING

Sons of Adam from learning will find per-  
     fection—  
 Not from dignity, and rank, and wealth  
     and property  
 Like a taper one must melt in pursuit of  
     learning  
 Since without learning one cannot know  
     God.  
 A man of wisdom is a student of learning  
 For the market of wisdom is always  
     brisk.  
 Whoever is fortunate as regards Eternity  
 Maketh choice of the pursuit of know-  
     ledge.

تجبر بود مایه مُدبری    تجبر بود اصل بدگوهری  
چودانی تجبر پس میکند    خطا میکند و خطا میکند

## در فضیلت علم

بنی آدم از علم باید کمال    نه از حشمت و جاه و مال  
چو شمع از پی علم باید گذاخت    که بے علم نتوان خدا را شناخت  
خردمند باشد طلبگار علم    که گرم است پیوسته باز را علم  
کس که شد در ازل نخت یار    طلب کردن علم کرد اختیار

This pursuit of knowledge is a duty on thy  
part,

Even if it be necessary to traverse the  
earth

Go seize fast hold of the skirt of knowledge  
For learning will convey thee to ever  
lasting abodes.

Seek nought but knowledge if thou art  
wise

For it is neglectful to remain without  
wisdom

From learning there will come to thee perfec-  
tion as regards religion and the world,  
For thine affairs will be settled by know-  
ledge.

#### AS REGARDS AVOIDING THE SOCIETY OF THE IGNORANT

O soul ! if thou art wise and intelligent,  
Make not choice of the society of the  
ignorant.

طلب کردن علم شد بر تو فرض      و اگر واجب از پیش قطع ارض

برود امن علم گیر استوار      که علمت رساند بدار اقرار

میا موز جز علم گر عافتلی      که بے علم بودن بود عافتلی

ترا علم در دین و دنیا تمام      که کار تو از علم گیر نظام

در امتناع از صحبت جاہلان

ولا گر خرد مندی ہو شیار      مکن صحبت جاہلان اختیار

Dart from the ignorant as it were an  
arrow,

Mix not with them as it were sugar and  
milk

If thou hast a dragon for a friend in the  
cave,

It is better than to have an ignorant asso-  
ciate.

If the enemy of thy soul be intelligent

It is better than an ignorant friend.

No one in the world is so despicable as the  
ignorant

For nothing is more worthless than  
ignorance.

From the ignorant proceed nought but bad  
deeds

And no one hath heard therefrom but base  
words

The end of the ignorant will be the abode  
of the lost

For the ignorant seldom end life well.

ز جاہل گزیندہ چون تیرایش      نیامیختہ چون شکر شیرایش  
 ترا از دہاگر بود یارِ عسار      از ان بہ کہ جاہل بود و غمگسار  
 اگر خصمِ جان تو عاقل بود      بہ از دوستدائے کہ جاہل بود  
 چو جاہل کسے در جہانِ فانیست      کہ نادان تر از جاہلی کار نیست  
 ز جاہل نیاید جز افعالِ بد      وز نشنود کس جز اقوالِ بد  
 سرانجامِ جاہل حُبسم بود      کہ جاہل نیکو عاقبت کم بود



It is best that the ignorant should be  
abased,

For it is fitting that the ignorant should  
find disgrace

It is well to shun the ignorant

For from them will arise disgrace in this  
world and the next

#### DESCRIPTION OF JUSTICE

Since God hath given thee all things to thy  
desire,

Why dost thou not eventually bring forth  
the fruits of justice?

Since justice is the adornment of royalty  
Why dost thou not fix thine heart upon  
justice?

Thy kingdom will be established

If justice cometh to thine aid

Since Nushirwan<sup>1</sup> made choice of justice

His name is now held in remembrance for  
his goodness

<sup>1</sup> A king of Persia surnamed "the Just," who  
reigned from A.D. 531 to A.D. 579.

سر جاہلان بر ز دارہ کہ جاہل بخواری گرفتار بہ  
 ز جاہل خذر کردن اولے بود کز تنگ دنیا و عہدے بود

## در صفت عدل

چو ایزد ترا این ہمہ کام داد چرا بر نیاری سر انجام داد  
 چو عدل ست پیرا نیخسروی چرا عدل اول نداری قوی  
 ترا مملکت پائنداری کند اگر معدلت دستیاری کند  
 چو نوشیروان عدل اختیار کنون نام نیک ست ازیادگار

Peace befalleth the kingdom from the  
effects of justice

Since from justice the kingdom attaineth  
its wishes

Make the world populous through justice  
Fill the hearts of mankind with delight  
through justice.

There is no better architect in the world  
than justice

Since nought is more excellent than  
righteousness

What will be the end thereof to thee ?

Even this that thou wilt have the name of  
a righteous monarch

Dost thou wish a token of good fortune ?

Close the door of oppression against man-  
kind

Withhold not thy favour from thy sub-  
jects

Gratify the desires of those who seek  
justice.

ز تائید عدل ست آرام ملک      که از عدل حاصل شود کام ملک  
 جهان را با انصاف آباد دار      دل را با انصاف اشاد دار  
 جهان را به از عدل معافیت      که بالاتر از عدالت کافیت  
 ترازین با خریچه حاصل بود      که نامت شهنشاہ عادل بود  
 اگر خواهی از نیکبختی نشان      در ظلم بندی بر اهل جهان  
 رعایت در بیغ از رعیت مدام      مراد دل داد خواهان بر آرم

## IN CONDEMNATION OF OPPRESSION

The world witnesseth desolation owing to  
failure of justice

As it were a beautiful garden from the  
autumn gale

Do not give way to oppression in any case  
Lest the sun of monarchy suffer decline.

He who raiseth the fire of oppression in  
the world

Occasioneth a sigh on the part of the people  
of the land.

If a tyrant raiseth a sigh from the soul  
The anguish createth a flame over land and  
water

Do not oppress poor helpless people  
Without further thought as to the narrow  
ness of the grave.

Be not disposed towards the market place  
of oppression

Be not neglectful of the smoke of men's  
hearts

# درندستِ ظلم

خرابی ز بیداد بیند جهان      چو بستانِ حرمِ زیادِ خزان  
 مدہِ خصتِ ظلم در هیچ حال      کہ خورشیدِ ملکیت نیابدِ وال  
 کسے کا تشِ ظلم زد در جهان      بر آورد از اہلِ عالمِ فغان  
 شتمکش گر آہ ہے بر آرد ز دل      زند سوزِ او شعلہ در آبِ گل  
 مکن بر ضعیفانِ بیچارہ زور      بیندیش آخر ز تنگی گور  
 بازِ مظلومِ مائلِ مباحث      زد و ددِ خلقِ غافلِ مباحث

O man of haste ! be not an oppressor of  
humanity

For of a sudden the wrath of God will  
overtake thee.

Do not oppress the poor humble people  
For without doubt the tyrant passeth to  
perdition

#### DESCRIPTION OF CONTENTMENT

O soul ! if thou acquirest contentment  
Thou wilt exercise sway in the kingdom of  
repose.

If thou art pinched with the trials of  
poverty

Then in the estimation of the wise, wealth  
is nought.

The poor man is not disgraced by  
poverty,

For poverty was the Prophet's glory

مکن مردم آزاری آئندے کہ ناگہ رسد بر تو قہر خداے  
ستم بر ضعیفان مسکین مکن کہ ظالم بدو رخ رو دے سخن

## در صفت قناعت

دلا اگر قناعت بدست آوری در اقلیم راحت کنی سروری  
اگر تنگدستی ز سختی منال کہ پیش خردمند بیچست مال  
ندارد خردمند از فقر عار کہ باشد نبی راز فقر افتخار



Gold and silver are the glory of the rich,  
 But the poor have inward repose  
 Be not distressed if thou art not wealthy  
 Since a sovereign cannot extract taxes from  
 the desolate.

In all circumstances contentment is preferable.

Whoever is born under a lucky star is happy

Enlighten thy soul with the radiance of contentment,

If thou desirest any token of good fortune

#### IN CONDEMNATION OF AVARICE

Beware! thou that art snared in the net  
 of avarice

Lest thou be mad and intoxicated with  
 the cup of greed.

Waste not thy life in the acquisition of  
 wealth

Since an earthen pot is not of the same  
 value as a pearl.

غنی راز و سیم آرایش است      ولیکن فقیر اندر آسایش است  
 غنی گزینا بشی مکن اضطراب      که سلطان نخواهد خراج از خراب  
 قناعت بهر حال ولی تیرست      قناعت کند هر که نیک اخترست  
 ز نور قناعت برافروزان      اگر خواهی از نیکبختی نشان

## در مذمت حرص

ایامتلا گشته در دام حرص      شده هست لایق از جام حرص  
 مکن عرصای تحصیل مال      که هم نریخ گوهر باشد بفال

Whosoever hath fallen into the snare of  
greed

Giveth the harvest of his life to the  
winds

I grant that all the wealth of Qārūn<sup>1</sup> is  
thine—

That all the riches of the habitable globe  
are with thee—

But in the end thou wilt be enveloped in  
the earth

Like the helpless with distress of heart.

Why dost thou vex thyself with the  
anguish of gold?

Why dost thou bear the burden of distress  
as if thou wert an ass?

Why dost thou undergo anguish on account  
of wealth?

For it will of a sudden be swept away

<sup>1</sup> A man proverbial for his wealth and avarice.

ہر آنکس کہ در بندِ حرص و فتنہ دہد خرمینِ زندگانی بباد

گرفتیم کہ اموالِ قارون تشرت ہمہ نعمتِ بیعِ مسکون تشرت

بخواہی شد آخر گرفتارِ خاک چو بیچارگانِ بادلِ درناک

چرا میگذازی ز سودایِ زر چرا میکشی بارِ محنتِ چو خر

چرا میکشی محنت از بہر مال کہ خواہد شد نای گمانِ پایال

Hast thou thus given thine heart to the  
picture of money ?

For with the taste thereof thou wilt become  
a penitent boon companion

Thou art become such a lover of the face of  
gold

That thine affairs are distressed and thy  
head upset

Thou art become as it were a prey to its  
pursuit

That thou thinkest not of the day of judg-  
ment.

Let not the heart of that base wretch  
rejoice

Who on account of the world scattereth  
faith to the winds

#### DESCRIPTION OF OBEDIENCE AND WORSHIP

When fortune is a person's slave

His heart is perpetually disposed towards  
obedience.

چنان دادہ دلِ نقشِ دم کہ ہستی ز ذوقش ندیم ندیم

چنان عاشقِ رونِ ز گشتہ کہ شوریدہ احوالِ سہر گشتہ

چنان گشتہ صیدِ ہر شکار کہ یادت نیاید ز روز شمار

مبادا دلِ آن فرومایہ شاد کہ از بہر دنیا دہدین بباد

در صفت طاعت و عبادت

کسے اکہ اقبال باشد غلام بود میلِ خاطر بطاعتِ مدام

It is not fit to turn aside one's head from  
servitude

Since fortune is obtainable from obedience.

Happiness is procured from obedience,  
The heart becometh illumined from the  
light of obedience.

If thou girdest thy loins with submission

Thou wilt open the door of everlasting  
happiness

The wise man doth not turn his head from  
obedience

Since no excellence is more lofty than  
obedience.

Keep thine ablutions freshened with the  
waters of obedience

So that to-morrow thou mayest be free as  
from fire

Stablish thy prayers with sincerity

So that thou mayest attain everlasting  
prosperity

نشانید سر از بندگی تا فتن      که دولت بطاعت تو ان فتن

سعادت ز طاعت میسر شود      دل از نور طاعت منور شود

اگر بندی از بهر طاعت بیان      کشاید درد دولت جاوان

ز طاعت نپسید خردمند سر      که بالای طاعت نباشد ستر

باب عبادت و صنوتانزه دا      که فردا ز آتش شوی رستگا

نماز از سر صدق برپایه دار      که حاصل کنی دولت پائدار



Enlightenment of soul springeth from  
 obedience,  
 Just as the earth deriveth light from the  
 sun.

Worship the Creator  
 Sit down in the portals of obedience  
 If thou makest choice to worship the  
 Creator  
 Thou wilt be a chieftain in the kingdom of  
 fortune.  
 Raise thy head and keep not abstinence in  
 thy pocket  
 For Paradise is the abode of the ab-  
 stinent  
 Lighten the lamp of thy soul with  
 piety  
 That thou mayest become happy like the  
 prosperous  
 Whoever is clad with the garment of re-  
 ligion  
 Hath no fear for the trials of the day of  
 judgment.

ز طاعت بود روشنائی جان      که روشن ز خورشید باشد جهان  
 پرستنده آفریننده باش      در ایوان طاعت نشینده باش  
 اگر حق پرستی کنی اختیار      در اقلیم دولت شوی شهریار  
 سراج حیات ہمیزگاری برآر      کہ جنت بود جاع پر ہمیزگار  
 ز تقوی چراغ روان بر فرو      کہ چون نیکو بختان شوی نیکو  
 کسے اکہ از شرع باشد شعار      نترسد ز آسیب روز شمار

## IN CONDEMNATION OF SATAN

O soul ! whoever is overpowered by Satan  
Is night and day in the snare of sin  
Whoever hath Satan for his ruler  
How can he return to the way of God ?  
O soul ! beware that thou dost not give  
way to sin

That the Creator may have mercy on  
thee.

A wise man avoideth wrong  
As sugar melteth in water  
A man of good disposition doth not commit  
sin,

Lest he becometh as the light of the sun  
concealed by the clouds

Do not give way to thy lusts  
Lest thou be suddenly snatched to perdition.  
If thine heart doth not turn aside from  
sin

Amongst the lowest of the low will be thine  
abode.

## در مذمت شیطان

دلاهر که محکوم شیطان بود      شب روز در بند عصیان بود  
 کس را که شیطان بود پیشوا      کجا باز گردد براه خدا  
 دلا غم عصیان مکن بنهار      که رحمت کند بر تو پروردگار  
 ز عصیان کند دشمن را حترز      که از آب باشد شکر را گداز  
 کند نیکیخت از گنه اجتناب      که پنهان شود نور مهر از حجاب  
 مکن نفس اماره را پیروی      که ناگه گرفتار دوزخ شوی  
 اگر بزتابد ز عصیان دلت      بود افسال السافلین منزلت

Do not destroy the house of life  
 With the torrent of bad and improper  
 actions  
 If thou keepest away from sin and in-  
 quity,  
 Thou wilt not be far from the garden of  
 Paradise.

IN EXPLANATION OF THE WINE OF AFFEC-  
 TION AND LOVE

O cupbearer ! bring wine as it were a gar-  
 ment of fire,  
 For a man with a soul desires this (religious)  
 intoxication.  
 The ruby wine in the golden goblet  
 Is soul inspiring as it were a beautiful  
 pearl.  
 Welcome is the fire of desire to those in-  
 spired with love !  
 Welcome are the delightful pains of the  
 lords of love !

مکن خانہ زندگانی خراب    بہ سیلابِ فعلِ بد و ماصواب  
 اگر دور باشی ز فسق و فجور    نباشی ز گلزارِ فردوسِ دو  
 در بیانِ شرابِ محبت و عشق  
 بدہ ساقیا آبِ آتشِ لبائے    کہ مستی کند اہلِ دل التماس  
 مے لعل در ساغرِ زنگار    بود روح پرورِ چو لعلِ نگار  
 خوشا آتشِ شوقِ اربابِ عشق    خوشالذتِ در اصحابِ عشق

Bring this wine as it were the water of  
immortality<sup>1</sup>

For from its fragrance the soul findeth  
deliverance from grief!

Happy that soul which desires a Friend<sup>2</sup>!

Happy that person who is ensnared in the  
bonds of affection for Him!

Happy that soul which is enamoured of  
the face of the Friend!

Happy that soul whose abode is the Nook  
of the Friend!

A Friend as it were wine like soul refreshing  
Pearl!

Wine—the purest—like a beautiful face!

Happy men of soul who adore wine!

Happy the flavour of wine to men of  
spirit!

<sup>1</sup> These stanzas must be construed in a figurative and religious sense.

<sup>2</sup> That is "God.

بیار آن شرابِ چو آبِ حیات      کہ یابزدربویش دل از غم نجات

خوش آمدل کہ از تمنا دوست      خوش آنکس کہ در بند سودا آوست

خوش آنکس است بیدار و دوست      خوش آنکس است نیند ز لیس کج دوست

شرابِ چو لعل دل ان بخش یار      شرابِ مصفا چو رونه نگار

خوشامے پرستی ز صاحب دلان      خوشاذوق مستی ز دلداگان



## AS TO THE NATURE OF FIDELITY

O soul I be firm footed as regards fidelity  
 For money hath no currency without its  
 stamp

If thou turnest not the rein from the path  
 of fidelity

Thou wilt be a friend in the hearts of thine  
 enemies

Turn not thy soul's face from the abode of  
 fidelity

That thou be not ashamed before the face  
 of thy friends

Place not thy foot outside the street of  
 fidelity

Since tyranny is not fitting in the case of  
 friends

It is wrong to separate thyself from beloved  
 ones

It is contrary to fidelity to sever thyself  
 from thy comrades

Want of fidelity is the attribute of women.  
 Do not learn the unseemly conduct of that sex

## در صفت وفا

دلادروفا باش ثابت قدم      که بے سکه راج نباشد درم  
 ز راه وفا گرنه پیچی عنان      شوی دوست اندر دل دشمنان  
 مگردان ز کوی وفا روی دل      که در روی جان نباشی نخل  
 منہ پای بیرون ز کوی وفا      که از دوستان می نیززد جفا  
 جدائی ز احباب کج دن خطاست      بریدن زیاران خلافِ وفا  
 بود بیوفائی سرشت زنان      میا موز کرد از رشت زنان

## ON THE EXCELLENCE OF GRATITUDE

Whosoever hath a heart filled with gratitude to God

It is not becoming that he should tie up the tongue of praise

Teach thy soul nought but gratitude to God,

For it is necessary to praise the Creator

Thy wealth and possessions are increased by gratitude

Victory entereth thy door owing to gratitude

Wert thou to show gratitude to God till the day of reckoning

Thou would'st not discharge a thousandth part (of thy duties)

Yes! it is best to hsp thy gratitude

For gratitude to Him is an ornament to Islam.

## در فضیلتِ شکر

کسے اکہ باشد دلِ حقیق شناسش    نشاید کہ بند زبانِ سپاسش

نفسِ جز بشکرِ خدا بر میار    کہ واجب بود شکرِ پروردگار

ترا مال و نعمت فراید ز شکر    ترا فتح از درِ آید ز شکر

اگر شکرِ حق تا بر و دشمن  
گزارى نباشد یکے از هزار

وے گفتنِ شکرِ اولی الترت    کہ اسلام را شکرِ افریورست

So

If thou restrainest not thy tongue from  
gratitude to God  
Thou wilt attain everlasting felicity

#### IN EXPLANATION OF PATIENCE

If patience is thy helper  
Thou wilt attain everlasting happiness  
Patience is the attribute of prophets  
Those who practise religion turn not aside  
from this direction  
Patience openeth the door of the desires  
of the soul  
For save patience there is no key for  
this  
Patience giveth thee the desire of thine  
heart  
For at the hands of mankind thy difficulties  
are solved  
Patience is the key of the door of thine  
aspirations  
The enlarger of the kingdom of desire.

گرازشکر ایزد نه بندی زبان بدست آوری دولت جاودان

## در بیان صبر

تراگر صبوری بود دمیّتیا بدست آوری دولت پایدار

صبوری بود کار پیغمبران نه بچندین رو دین پیران

صبوری کشاید در کام جان که جز صبری نیست قیاح آن

صبوری بر آرد مراد دولت که از عالمان حل شود مشکلات

صبوری کلید در آرزوست کشایندۀ کشور آرزوست

Patience is best in every case,  
 For in this sentence is much meaning  
 Patience giveth thee thy desire  
 It relieveth thee from pain and misfor-  
 tune.

Exercise patience if thou art religious  
 For haste is the attribute of devils

#### DESCRIPTION OF RECTITUDE

O soul ! if thou makest choice of rectitude  
 Fortune will become to thee an auspicious  
 companion

A wise man doth not turn aside his head  
 from rectitude

Since from rectitude a man's name is exalted  
 If thou breathest truth at morn  
 Thou wilt avoid the darkness of ignorance.  
 Beware that thou breathest nought save  
 rectitude

Since the right hand holdeth pre-eminence  
 over the left.

صبوری بهر حال اولی بود که دشمن آن چند معنی بود  
 صبوری ترا کامگاری دهد زرنج و بلارستدگاری دهد  
 صبوری کنی گزرا دین بود که تعجیل کار شیاطین بود

## در صفت راستی

دلاراستی گر کنی اختیار شود دولت هم و نجات  
 نپسندید سر از راستی هوشمند که از راستی نام گرد و بلند  
 دم از راستی گزنی بسجوا زتاریکی جمل گیری کنار  
 مزین دم بجز راستی زینهار که دار فضیلت یکن بسیار



Nought is better in the world than rectitude  
 For in the rosebud of rectitude there is no  
 thorn.

#### IN CONDEMNATION OF LYING

When a person followeth after unrighteous-  
 ness  
 Where will he find deliverance on the day  
 of judgment ?  
 Whosoever assumeth the habit of false  
 speaking,  
 Hath no splendour for the lamp of his soul.  
 Falsehood putteth a man to shame  
 Falsehood depriveth a man of dignity  
 A wise man blusheth at a liar  
 Since no one esteemeth such a person  
 O brother ! beware that thou speakest not  
 falsely  
 For a liar is despised, and without repute  
 Nought is worse than unrighteousness ,  
 O son ! therefrom ariseth loss of fair name

باز راستی در جهان کانست کہ در گلبن استی خانست

## در مذمت کذب

کسے اکہ راستی گشت کار کجار وز محشر شود رشتگان

کسے اکہ گرد زبان دروغ چرغ دلش انباشد فروغ

دروغ آدمی را کند شرمسار دروغ آدمی را کند بے وقار

ز کذاب گیر و خردمند عار کہ اورانیار دسے ہر شمار

دروغ لے برادر مگوزینہار کہ کاذب بود خواہی بے اعتبار

زناراستی نیست کار بہتر کہ زوگم شود نام نیک لے سپر

## ON THE WORKS OF THE MOST HIGH GOD

Regard this globe resplendent like gold  
 The roof of which is firm without pillars<sup>1</sup>  
 Regard the curtain of the revolving sphere  
 Regard its glittering lamps<sup>1</sup> !

One is a shepherd and another a sovereign  
 One is a suppliant for justice another covets  
     a throne

One is happy and another miserable  
 One is prosperous and another unfortunate  
 One is a payer of taxes and another  
     possesseth a throne

One is exalted, and another debased  
 One sitteth on a mat and another upon a  
     throne

One is in rags, and another is clad in silk ,  
 One hath no bread and another revels in  
     wealth

One is disappointed and another prosper  
     ous

<sup>1</sup> The stars.

## در صنعت حق تعالیٰ

نگہ کن برین گنبد زنگار	کہ ستفش بوبے ستون استوار
سراپردہ چرخ گردندہ بین	در شمعہائے فروزندہ بین
یکے پاسبان ویکے پادشاہ	یکے دادخواہ ویکے تاج خواہ
یکے شادمان ویکے درمند	یکے کامران ویکے مستمند
یکے باجدار ویکے تاجدار	یکے سرفراز ویکے خاکسار
یکے بر حصیر ویکے بر سریر	یکے در پلاس ویکے در حریر
یکے مینواؤ یکہ مالدار	یکے نامراد ویکے کارگار

One is afflicted and another rolleth in  
riches

One hath a transient fate and another is  
established throughout eternity

One is full of health and another is sickly

One is full of years and another is a mere  
stripling

One is filled with righteousness and another  
lives in sin

One is given to prayer and another is ad-  
dicted to deceit

One is upright and religious

Another is immersed in an ocean of crime  
and wickedness

One is of good disposition and another is of  
hasty temper

One is patient and another is quarrelsome ,

One is at ease another in pain

One is in difficulties another is prosperous

One is a chieftain in the world of luxury,

Another is a captive in the snares of ad-  
versity

یکے درغنا ویکے درغنا	یکے رابقا ویکے رافنا
یکے تندرست ویکے ناتوان	یکے ساجز ویکے نوجوان
یکے درصوابیے ویکے درخطا	یکے دردعا ویکے دردعا
یکے نیک کردار نیک اعتقاد	یکے غرق در بحر عشق و فناء
یکے نیک خلق ویکے تند خو	یکے بربار ویکے جنگ جو
یکے در تنعم ویکے در عذاب	یکے در مشقت ویکے کامیاب
یکے در جہان جلالت امیر	یکے در کمنہ حوادث امیر

One is established in the rose garden of  
comfort

Another is associated with anguish pain  
and distress

One exceedeth all limits in the possession of  
wealth,

Another is in want of bread and means for  
his family

One is like a rose resplendent with joy,  
Another is distressed at heart and pained  
in soul

One girdeth his loins with obedience

Another bringeth his life to an end in sin

One passeth day and night with the Holy  
Book in his hands

Another sleepeth intoxicated in the corner  
of a wine shop

One is fixed firm as a peg at the door of  
religion

Another is a sinner in the way of infidelity

One is prosperous learned, and intelligent

Another is unfortunate ignorant, and  
abashed

یکے باغم ورنج و محنت ندیم	یکے درگلستانِ احتیام
یکے در غم نان و خرج عیال	یکے ابرو و نیتِ اندازِ مال
یکے ادل آرزو و خاطرِ حزن	یکے چون گلِ نرخی خندون
یکے در گنہ بردہ عمرے سیر	یکے بستہ از بہر طاعتِ کمر
یکے خفتہ و رنجِ میخانہ مست	یکے اشوب و مصحفِ بدست
یکے در رہِ کفر ز تار دار	یکے بردِ شرعِ مسمار دار
یکے مدبر و جاہل و شرمسار	یکے مقبل و عالم و ہوشیار



One is a champion agile and a warrior  
 Another is faint hearted indolent, and  
 without courage

One is a scribe, a man of enlightened mind  
 Another is an inward thief calling himself  
 a scribe

#### AGAINST PLACING HOPE IN CREATED BRINGS

For this therefore place no reliance upon  
 fortune

For it will suddenly deprive thy soul of  
 life.

Put no reliance upon a numberless army  
 For it may be that thou wilt not be aided  
 by victory

Put no reliance upon kingdom, position,  
 and rank,

For they existed before thee, and will re-  
 main after thee.

یکے غازی و چاک و پهلوان    یکے نزد دل و ترسندہ جان  
 یکے کاتب اہل دیانت ضمیر    یکے دزد باطن کہ نامش دیر

## دفع امید از مخلوقات

ازین پس مکن تکیہ بر روزگار    کہ ناگہ ز جانت بر آرد مار  
 مکن تکیہ بر لشکرِ بے عدد    کہ شاید ز نصرت نیابی مدد  
 مکن تکیہ بر ملک و جاہ و شتم    کہ پیش از تو بود دستِ بعد از تو تم

Do not wrong because thou seest wrong on  
the part of a true friend ,

Good fruit doth not grow from bad seed  
Put no reliance on majesty and power  
For suddenly, when the command arrives  
thou must give up thy soul.

Many are the monarchs of exalted rank  
Many are the warriors who overrun king  
doms

Many are the fierce warriors who scatter  
armies

Many are the lion like men who smite with  
the sword

Many are the moon faced beauties of  
graceful figure

Many are the lovely ones with stature like  
the sun

Many are the newly arisen heart-ensnarers

Many are the freshly decked brides

Many are the famous, and many are the  
fortunate

Many are they like the cypress in stature  
and many are the rosy-cheeked beauties,

مکن بد که بدینی از یار نیک	منی روید از تخم بد یار نیک
مکن تنگی بر ملک و فرماندهی	که ناگه چو فرمان رسد جاندهی
بسا پادشاهان سلطان نشان	بسا پهلوانان کشورستان
بساتد گردان لشکر شکن	بسا شیر مردان شمشیر زن
بسا ماهرویان شمشاد قد	بسا نازنینان خورشید خد
بسا دلربایان نو خاسته	بسا نوعروسان آراسته
بسا نامدار و بسا کامگار	بسا سروقده و بسا گلخدار

Who have rent the garment of life  
Who have drawn the head within the wall  
    of the grave  
With such the harvest of their life hath been  
    scattered to the winds,  
So that never hath any one a trace of  
    them  
Set not thine heart upon this soul  
    captivating abode  
For thou wilt not find therein the soul of  
    delight.  
Link not thy soul with this earth with its  
    atmosphere of joy  
For misfortune may rain upon it from  
    Heaven

کہ کردند پیرا ہن عمر چاک کیشدند سرد گر یابانِ خاک

چنان خرمین عمرشان شد بباد کہ ہرگز کسی ان نشانے نداد

مِنہ دل برین منزلِ جانستای کہ دروے پینی دلِ شادمان

مَنہ دل برین کلخ خرم ہوا کہ می بار داز آسمانش بلا

The world hath no permanence O my son !  
Pass not thy life therein in negligence.  
Fix not thy heart upon this perishable  
abode  
From Sa'di remember this one piece of  
advice

ثباتِ نثارِ دہانِ اے سیرِ بغفلتِ مبرِ عمرِ دروے سیر

مِنۂ دلِ برینِ دیرِ ناپائدار

زِ سعدی ہمین یکِ سخنِ یادگار



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